

CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 23.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

MR. EDITOR,

Having heard much of Mr. BALFOUR's "Inquiry," and his controversy with Mr. Sabine, I have proceeded and read the whole, but not with that satisfaction which has been expressed by many others. This, however, may be from a want of a just apprehension of their merits.

Mr B. in the introduction to his Inquiry, certainly leads us to expect *great things* from him, by informing us that all principal Universalist writers, who have gone before him, have taken wrong ground to defend their system. We are not a little surprised that, after making this bold advance, he should show his ignorance of the opinions held by some of the most distinguished of those Authors. On the subject of future punishment, he has classed Dr. Huntington and Mr. Murray with Dr. Chauncy and Winchester; whereas every person who is acquainted with these authors, well knows that the two former disagreed with the two latter, as well as with each other. Dr. Huntington did not believe in any future punishment at all. It is certainly astonishing that a gentleman of Mr. B's research and professed acquaintance with Universalist authors, should commit such an error as this, and follow it up too, with such a bold charge of ignorance upon his predecessors.

But what is Mr. B's *new ground* to defend endless misery, which has escaped the notice of all principal Universalist writers before him? Why, it is the signification of *four words*, viz. *Sheol, Hades, Tartarus and Gehenna*. Mr. B. takes it as granted, that the whole controversy concerning endless misery, depends upon the signification of these four words. If this were the case, we would readily confess with him, that all former Universalist writers were ignorant of the subject. But perhaps he has assumed more than is fact. I would wish him to point us to a controversial writer who has ever made the controversy concerning endless punishment, to depend upon the word *Hell*, or its corresponding original words. He has mentioned Drs. Edwards and Strong, as advocates of endless misery; and certainly the former, in a special manner, was one of the most learned and able defenders of that doctrine that ever wrote on the subject. And where does Mr. B. find that this author has placed the main ground of his argument upon the signification of the word *hell*? So far from this, if my memory serves me right, there is not a single instance in Dr. Edwards' Examination of Dr. Chauncy, in which he lays any stress upon the word *hell*, to aid his cause, much less to place his whole

argument upon its signification. Neither has Dr. Strong done thus, nor any other controversial writer with which I am acquainted. This being the true state of the case, we are at an entire loss to see the propriety of Mr. B's *new ground*, or the real value of all which he has written upon these words. A person who is unacquainted with the controversy, may think that his discovery is truly wonderful, and that the whole is settled by what he has done. But let him read Edwards, and he will find that there is much more to be effected before the controversy is at an end.

I am not pleading, Mr. Editor, in defence of endless misery, for it is a doctrine I do not believe. Neither would I suggest that the arguments of Edwards, or any other advocate of that doctrine, are unanswerable. But I would have the subject placed in its true light. I say that I am not a believer in endless punishment; but all which Mr. B. has written upon these four words, would not have convinced me of the falsity of it. For, notwithstanding all he has done, the doctrine may still be true.

I am aware that a similar mode of reasoning which Mr. B. has employed, if applied to the word *Heaven*, would disprove a future endless happiness. I believe that the same labour which he has used, could make it appear that the term *heaven* does not of itself, by etymology or biblical application, signify a place of endless happiness. And I presume the same may be said of any other word which denotes the *place* of future happiness. What then, because those words, in themselves, do not prove a place of endless felicity, are we hence to conclude that there is no such place? Just as much as Mr. B's reasoning disproves endless misery, because the words *Sheol, Hades, &c.* do not signify it. Such reasoning we esteem very inconclusive.

The controversy between Mr. B. and Mr. Sabine affords but very little light in addition to the "Inquiry." Mr. S. attempted to defend the doctrine of a future retribution. But his attempt has nearly, if not entirely failed, by being unacquainted with Mr. B's system and mode of reasoning, and by an injudicious application and use of scripture texts. They have both written much which has no necessary bearing upon the main points at issue, and upon the whole, have left the general subject in confusion. They complain of each other's severity, want of candour and dogmatism, and mutually retaliate; and thus have afforded the world another melancholly proof that controversy, if not guided by the strictest caution and coolness, is no real benefit. J. W.

FOR THE CHRISTIAN TELESCOPE.
LETTERS.

REV. MR. PICKERING,

SIR—Having been favoured by a friend with a copy of two letters which have recently been exchanged between two Ladies in Dedham, Mass.—the one a believer in endless misery, and a member

of a Baptist Church: the other is not a professor of religion, and was suspected to be a Universalist.—She is only 15 years of age. This I think renders her answer more worthy of attention.

I have obtained permission to hand them to you for perusal, and also for publication, if you should think them worthy a place in the Telescope. If so, it may be proper to remark, that the Mother and Sister referred to by the believer in endless misery (who were selected from other members of the same family, and who appear to be embraced in her faith as the *elected* objects of Divine mercy) are both of them members of the Baptist Church.

It is wished that the names may be withheld from the publick.

Yours, with respect and esteem, A. P.

Dedham, August 4, 1825.

MY DEAR —.

Perhaps you may think me very presuming to address you, but my dear girl, as a fellow-traveller with you to a never-ending eternity, I feel very unwilling that you should any longer sleep on the verge of ruin. I know by experience what your danger is, and I tremble for you: Bear with me a few moments, then: I love you. You have lived many years in open rebellion against a holy God, yet he has been merciful unto you; has not cut you down as a cumberer of the ground, but has given you time and space for repentance; has been, and is now, more earnestly than ever, urging you to flee from the wrath to come; to lay hold upon offered mercy. "Turn ye, turn ye, for why will ye die." My dear —, your heart is full of sin. You have been every moment for many years adding to your sins, still this gracious Saviour is now inviting you to come to him and wash in his blood, which you caused to be shed. O do but look on Mount Calvary; see your bleeding Saviour; view him stretched on the cross; hear him groaning; see him dying, and all for you, dear —. And shall this blessed Jesus die in vain? Will you still crucify him with your sins? O my dear girl, could you but see your danger! God is now near you. Your young friends are, I trust, enlisting themselves under his banner, and are you to be left and have it to say at some future day, "The harvest is past, the summer is ending, and I am not saved?" O, forbid it, kind Heaven, and grant that the heart of this dear youth may be washed in the atoning blood of the Lamb. How could you endure an eternal separation from your dear Mother and Sister? O flee to the arms of Jesus; throw down the weapons of your rebellion, and plead for pardon. You are sentenced to eternal death unless you do. This day of grace may soon close upon you: perhaps this day has already closed. How horrid the idea, of being an outcast—a reprobate! O, my dear —, there is a reality in religion, believe me. Are you calculating upon a long life? Death may even now be at the door; soon he will take your body, and then where

will be your soul? Lay aside every thing, I beseech you, and attend to your soul. Forgive me, —, take it as coming from pure motives and an earnest desire for your future as well as present happiness.

P. S.—An answer would be pleasing; and if this does not offend you manifest it by an answer.

Dedham, August 8, 1825.

MADAM,

I am truly gratified for the concern you manifest for my welfare, and beg you to receive my thanks. As you appear to be ignorant that I have any fixed principle of religion, I hope it will relieve your mind, in a degree, of the anxiety which you profess to feel for me, when I inform you that I am a sincere believer in the doctrines of the Bible, and that the hopes and promises of the Gospel constitute the greatest solace of my life. Likewise that I am fully sensible of the mercies which I have been, and am daily receiving of God, not the least of which, I assure you, I consider a privilege of esteeming him as *my Friend*, and as *my Father*. The Lord is good unto *all*, and his tender mercies are over *all* his works. You will not deny, that wicked as I may be, I am yet the work of God, and as He has made nothing in vain, I trust I shall perform the object for which I was created. As likewise my Bible informs me that God hath given *all things* to his Son, and he says he shall loose nothing, but raise it up at the last day. I have a prospect, which I confess I think a bright one, of attaining everlasting happiness. You assert that I have lived many years in open rebellion against God. I am far from denying that I have committed many sins. Far be it from me to adopt the language of the proud Pharisee, and thank God I am not as other men are, and I leave to those who can prove it from the Bible that they are the elect of God. You likewise assert my heart is full of sin. "Who art thou that judgest another man's servant? to his own master shall he stand or fall. Judge not that ye be not judged." I think it would be well for those people who undertake to arraign and convict every one who may happen to differ from them in opinion, to keep those passages and many others similar, more constantly in mind. They should remember that although they may have faith sufficient to remove mountains, yet if charity be wanting, it will avail nothing. The heart is known only to God; and I doubt not that many which to man have appeared destitute of saving grace, are often elevated to him with devotions as *pure* and ardent as those who make long prayers, thinking to be heard for their much speaking. You ask me if I could endure a separation from my *Mother and Sister*? certainly not. I have likewise a *Father, Brothers and Sisters*, who are equally dear to me, and from whom, if I were separated, I think I *could not* be happy even in heaven. I do not profess to have attained so much (of what by some is denominated *grace*, but which I should call the most awful hardness of heart, and selfishness,) as to think I could look down from Heaven upon the misery of these dear objects of my love, and have my happiness augmented by the prospect. *Horrid idea!!* Let those indulge it to whom the misery of their fellow-creatures in this world can afford enjoyment. For me, I confess I

think, when I hear people make such an assertion, who profess to have had the heart of stone taken from them, that it has been replaced by something still more unfeeling, and will need much repentance before it will be a fit subject to dwell with a God who is love.

I am very willing my young friends should (to use your words) enlist under the banner of God. I sincerely hope they will be able to overcome every internal enemy they meet, as there will be no others to which they will be exposed: That they will be more sincere, more humble, and more charitable than they have hitherto been.

"God is near me:" yes, God is always near me, and when I shall be delivered from this body of sin and death, I am cheerfully trust my soul with him who has proved his love by giving his Son for me; who hath given himself a ransom for all, to be testified in due time; who will wipe away tears from all eyes, and destroy the last enemy, which is death.

As I have no wish to engage in a religious controversy, for which I do not think myself at all qualified, and which, of course, would neither be pleasing or profitable, I trust this letter will be as perfectly satisfactory to Mrs. —, to whom I again express my thanks, with assurance of respect and esteem.

FOR THE CHRISTIAN TELESCOPE.

AN ADDRESS,

Delivered before the Berean Society, in Providence, R. I. 1824. By Mr. B****

Question—"Is the endless misery of a moral being, a doctrine supported by the scriptures?"

It is with pleasure that I rise this evening, in vindication of that Gospel, which "speaketh peace to them that are afar off and to them that are nigh;" that Gospel which was proclaimed by angels, to the shepherds on the plains of Bethlehem, saying, "Fear not, for behold I bring you glad tidings of great joy, which shall be unto all people, for unto you is born this day, in the city of David, a Saviour which is Christ the Lord."

It was the proclamation of this truth which caused the heavenly hosts to shout in angelic strains, "Glory to God in the highest, and on earth peace, good will to man."

But astonishing to relate, this sacred truth is called in question, and it is said that this Saviour which was born to be a propitiation for the sins of the whole world, will sit upon a throne of vindictive vengeance, and there pass sentence upon the greater part for whom he died, and consign them to the abodes of wretchedness and despair for ever! But is this the fact? Do the scriptures teach such a sentiment? I answer, no: For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

Now, do you believe this, my friends? or do you believe that the Saviour came into the world, and laboured in the ministry of reconciliation, that he suffered the most excruciating agony in the garden of Gethsemane, that he was led to the height of Mount Calvary, and there suffered the ignominious death of the cross, in vain? But, says the objector, the text does not say that he shall save the world, but he came that he might save it. Ask, did he leave

the work unfinished? Did he not perform all that he came to do? Surely he did. And for direct evidence to the point I will cite you to John xvii. 2, 3, 4—"As thou hast given him (Christ) power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth, I have finished the work which thou gavest me to do." Now I ask, what did Christ come to do? Answer—he came to give eternal life to the whole world. He came to bring life and immortality to light through the gospel. And he says, "I have finished the work." He gave himself a ransom, for all, to be testified in due time." And he said, "If I be lifted up from the earth, I will draw all men unto me." Is not this plain language? What words could be better adapted than these, to convey the sentiment of a universal restoration? I can conceive of none. John the Baptist exclaimed, when pointing to the Saviour, "Behold the Lamb of God, which taketh away the sin of the world." Again, "the bread of God is he which cometh down from heaven and giveth life unto the world. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." These are declarations, my friends, that cannot be refuted, and as long as reason holds her empire, and these are to be found in the Bible, the doctrine of God's universal grace will stand as firm as the pillars of eternity.

Let us now turn to the prophet Daniel. In the 7th chap. and 14th verse, he says, "And there was given him dominion and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

Observe here, it is testified that all people, nations and languages should serve him. But how can this be true, if the greater part of the human family are to remain in eternal rebellion against Christ and his kingdom? It cannot.

Where, I ask, do you find in the scriptures that the Devil shall have an everlasting dominion, and that his kingdom shall not be destroyed? Shew me a declaration of this kind from the Bible and I will acknowledge that the doctrine of endless misery is supported by the scriptures: But until this is done, I will declare that "God is good to all and that his tender mercies are over all his works." The scriptures teach us that Christ came to destroy death, and him that had the power of death, that is, the Devil, deliver them who through fear of death were all their life time subject to bondage. Does this look as though the Devil would have dominion over any of the human family to all eternity? No: for it is testified, that the Devil and all his works shall be destroyed: And all those who were in bondage by him, are to be delivered from the power of Satan, into the glorious liberty of the children of God: And when this shall be accomplished, then "shall the ransomed of the Lord return, and come to Zion, with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

(TO BE CONTINUED.)

THE EDITOR OF THE RELIGIOUS INQUIRER is reminded, in answer to his severe note in the *Inquirer* of the 24th ultimo, that the piece copied from his paper, headed *Endless Misery*, was not inserted in the TELESCOPE of December 10th, as *original*, but was placed under the head of selections, and credited to the *Connecticut Observer*. The original remarks which were subjoined in the *Inquirer*, were inadvertently omitted to be credited to the right paper. We frequently insert communications under the head of *Selections*, without designating the place of their origin, and receive the same treatment from others, without complaint. The principal part of the communication alluded to, however, ought to have been credited to the *Inquirer*. We know of no other cause which could have provoked, what we esteem to be, the unmerited severity of that Editor.

FOR THE CHRISTIAN TELESCOPE.

ACROSTIC.

Did not the gospel's cheering ray
Attend my steps, from day to day,
Vain thoughts, with wickedness replete,
In my proud heart would hold a seat.
Did not the Lord, in mercy great

Pardon ingratitude and hate,
In pleasing smiles my sins forgive,
Could I, while in this vale I live,
Know ought of Christian's purer joys,
Escape from vice, leave fleeting toys?
Remember then, remember well,
In whom thy strength should always dwell;
No more on husks attempt to feed,
God is thy friend, a friend indeed. L.

SELECTIONS.

FROM THE CHRISTIAN INTELLIGENCER.

DOCTRINAL.

We learn from the Boston *Universalist Magazine*, that the following article is from the pen of Rev. FRANCIS W. P. GREENWOOD, one of the most popular and respectable Unitarian Clergymen of that City; formerly Pastor of the New South Church in Summer street, and now Colleague with the venerable Dr. FREEMAN of the Stone Chapel. We hope our Unitarian friends, after reading this article, will no longer complain of injustice, when we declare their most respectable preachers to be *Universalists*, in every thing but the name.

ETERNAL PUNISHMENT.

The doctrine of *eternal punishment* teaches, that by far the greatest part of mankind enter, after death, into a state of torment as horrible as the omnipotence of an angry God can inflict, as unintermitted as the flow of time, and as lasting as eternity. This doctrine becomes more revolting, when connected with the doctrines of natural depravity and election, which assert that all men are liable to everlasting punishment on account of the sin of Adam, and that only a few who were elected before the foundation of the world, are to be delivered from this curse of their nature, by conversion or regeneration, without any regard to what they may have done or omitted to do. But it is not necessary to give the Calvinistic view of the doctrine. In its simplest form it is shocking enough; for in its simplest form it supposes that there are human beings, who, within the rounds of a few earthly years, can commit sin enough to render themselves worthy of ceaseless torment through the

countless ages of eternity; and that no remorse, no repentance, no desire to return to God and goodness, will ever entitle them to the least remission* or suspension of this inconceivable woe, nor to the slightest hope that it will ever be mitigated or come to an end.

The few arguments which I have to offer against the doctrine, are to my mind conclusive. They are drawn from the character of God, and from the true design and end of punishment.

We all believe that God is perfectly good, and perfectly wise, and infinitely powerful. Such ideas of the Deity do in themselves contradict the notion of endless misery; and I cannot see how any person can hold them all consistently with each other. If God is perfectly good, if he is the very essence of benevolence and goodness, he must have designed the happiness of all his intelligent creatures—he must have designed to make existence on the whole a blessing to all on whom he has bestowed it. If he is perfectly wise, he must have adopted the best method for securing such a result. If he is infinitely powerful, he must be able to guard against every circumstance which might defeat his purposes, and he must finally and inevitably accomplish them. These deductions appear to me to be drawn directly from the unquestioned premises, and to be as sure and as sublime as the holy attributes which furnish them. How can a Being who is goodness itself, form a creature who shall be even liable to everlasting wretchedness, and curse it with a life, which with the exception of a mere point or two of time on this earth, may be to it an agonizing and intolerable burthen forever? It is impossible. And if he intends the happiness of every creature, and yet that happiness is not at least effected, he must be deficient in wisdom and power, deficient in wisdom to plan the means, and in power to produce the end—Should it be asked, why there is any pain or suffering whatever in the world? why all men are not formed to be always and entirely happy without any liability to sin or misery; the answer is that the scheme of Providence is evidently progressive, and we are bound to believe it the best which could have been adopted: that we see pain followed in many instances by the most beneficial consequences, and should conclude that under the administration of Omniscience this will be its final and invariable result; and that so long as there is a great and ever increasing preponderance of happiness in the existence of every individual, the gift of existence must be to every one an inestimable blessing.—Should it be said, on the other hand that the very principle that a certain proportion of evil is conducive to the greatest degree of happiness, may demand the eternal misery of some in order to secure the greatest general good—it is answered, that it is impossible to conceive how the infinite misery of the majority is to bring about the greatest sum of felicity; and further, that if the system of Providence does not tend to the ultimate good of all, it is not a perfect or a merciful system; and if there is a single person whose existence is on the whole miserable, the Creator is to that person a partial and malignant being; for what is it to him that the rest of creation are happy so long as he can never share their happiness? Happiness cannot be in this transferable nature. That God may be infinitely good, he must be good to every creature whom he has made; and he cannot be good to every creature if he even places one of them in danger of everlasting misery. From the acknowledged attributes of God, therefore, I draw the conclusion that the doctrine of everlasting punishment must be false.

We may arrive at the same conclusion by considering the true nature and design of punishment. Punishment is the infliction of pain, with the intention of producing reformation. If it be not conducted with this intention, it is revenge. We say then that no other punishment can be employed by the all-merciful God, than corrective punishment. Like the figure of Janus, it must have two faces; and

while one of them looks back on the offence, the other must look forward to the reformation of the offender. A purely merciful being cannot make use of punishment which is merely vindictive. By inflicting pain on account of the commission of evil, he must intend to correct the cause of that evil. If, with the intention of correcting, he does not at last correct it, he manifestly wants the power of effecting his end, and is no longer omnipotent. And as evil is corrected, the subject of the correction must become virtuous, and consequently happy; for to say that the cause is removed which produced misery and called for correction, and yet that the misery will remain, is an absurd contradiction; it is to say that the individual has returned to virtue, without experiencing its necessary and constant influences and effects. In short, the very idea of corrective punishment contradicts the supposition of its eternity; and corrective punishment alone is consistent with perfect wisdom and goodness.

I know that it is common to say, that outraged justice demands the infliction of punishment without regard to correction. It is an abuse of the word. Justice demands nothing which is inconsistent with goodness. What indeed is the justice of the Supreme Being, if it be not the designs of his infinite goodness directed by his infinite wisdom, and accomplished by his infinite power?

However we may be puzzled in resolving the varieties of human genius into their proximate causes, we can be at no loss to comprehend their final cause, or the intention of providence in establishing them. By these diversities of capacity and character, men are led to different employments; which not only prevent opposition of interests, but also supply a profusion of conveniences; adorn human life with an endless variety of arts; and enlarge the sphere of social virtue, by opening sources innumerable of friendly communication between the various individuals and nations that compose the great society of mankind.

If you receive an injury, sleep at least twelve hours soundly before you make up your mind in what manner to treat it. Then palliate it as much as you can, and reflect well on what course will be at once most honourable, humane, and advantageous, in regard to it. Thus you will stand a good chance of acting wisely.

Choose your company among men of virtue, regular habits, and good sense—so that your character, habits and manners may be formed in a good model. This will save you much trouble, and redound in the end greatly to your advantage.

Always be ready to do an act of kindness when you can do it consistently with all your other obligations. And always do it cheerfully, gladly, without a wry face or an apology. But let those you oblige see and feel that you take delight in serving them. This will make you many friends—many who will be ever ready to oblige you in turn.

Richelieu one day vaunted among his courtiers, that, out of any four indifferent words, he could extract matter to send any man to a dungeon. One of his attendants immediately wrote on a card "one and two make three." "Three make only one," exclaimed the Cardinal; "it is blasphemy against our Holy Trinity. To the Bastille with him."

That all are equally happy, or miserable, I suppose none is sufficiently enthusiastic to maintain; because though we cannot judge of the condition of others, yet every man has found frequent vicissitudes in his own state, and must therefore be convinced that life is susceptible of more or less felicity. What then shall forbid us to endeavour the alteration of that which is capable of being improved, and to grasp at augmentations of good, when we know it possible to be increased, and believe that any particular change of situation will increase it?

A good judgment and a good memory are very different qualifications. A person may have a very strong, capacious, and retentive memory, where the judgment is very poor and weak; as sometimes it happens in those who are but one degree above an idiot, who have manifested an amazing strength and extent of memory, but have hardly been able to join or disjoin two or three ideas in a wise and happy manner, to make a solid, rational proposition.

A GOOD MAXIM.

Given by a Schoolmaster to his Pupils.

When in company the conversation turns on an absent person, and you are called to express an opinion—always fancy that very person is standing silent behind you, looking over your shoulder and listening attentively to what you say. You will then speak prudently, and with due regard to his character.

On the day of the Eclipse, when all the inhabitants of Paris were without doors provided with telescopes, and pieces of smoked glass, an Englishman was seen driving furiously in a coach along one of the principal streets—'Where does my lord wish to go,' said the driver; 'to see the Eclipse,' said the Englishman, thrusting his head out of the window, 'only drive up to it as near as possible, for I am short sighted.'

A man of integrity will be a man of frankness and of truth—as he intends always to walk in the path of rectitude, he of course has nothing to fear. His soul shrinks from every thing like deception—his yea means yea, his nay means nay.

Pleasure, says Dr. Johnson, is seldom found where it is sought. Our brightest blazes of gladness are commonly kindled by unexpected sparks. The flowers which scatter their odours from time to time, in the paths of life, grow up, without culture, from seeds scattered by chance.

Anecdote.—At a late meeting of the fraternity of Ranters at Shortley bridge, their preacher, after decanting for some time on the superiority of the brute creation over man, on the score of gratitude, clinched his argument with the following illustration—"If you look to the hens, they never so much as take a drink of water without raising their bills to Heaven in token of gratitude;" and then added, "Oh! that we were all hens!" To which one of the truly edified congregation loudly responded—"Amen!"

FROM THE (HARTFORD) RELIGIOUS INQUIRER.

A PRAYER.

O cleanse my soul, thou God of grace,
From sin's defiling powers,
And may I through this mortal race,
To thee devote my hours.

When straying from thy bless'd commands,
May thy good spirit plead,
And thou, from thine almighty hands,
Supply my every need.

Keep my strange heart from foolish pride,
That I may humbly live,
That Jesus may my footsteps guide,
And sweet enjoyment give.

O let not anger fill my breast,
If thou should'st bless my foe,
Or murmur rob me of my rest,
Should'st thou inflict the blow.

May I submit and own thee just,
Tho' tears should drown my eyes,
Tho' hope and life be near the dust,
And midnight veil the skies;

Still may I feel thy sov'reign aid,
Still hold thy promise sure,
And by thy grace and love display'd,
Each trial well endure.

Wilt thou, O gracious God, bestow
Thy favours on this place,
And make each harden'd sinner bow,
Before thy melting grace.

Send copious showers of heavenly rain
To cheer the fainting heart,
Relieve each burden'd soul from pain,
And light and joy impart.

ORANS.

To a poet nothing can be useless. Whatever is beautiful, and whatever is dreadful, must be familiar to his imagination; he must be conversant with all that is awfully vast or elegantly little.—The plants of the garden, the animals of the wood, the minerals of the earth, and meteors of the sky, must all concur to store his mind with inexhaustible variety; for every idea is useful for the enforcement or decoration of moral or religious truth; and he who knows most, will have most power of diversifying his scenes and of gratifying his reader with remote allusions and unexpected instruction.

That benevolence is always strongest which arises from participation of the same pleasures, since we are naturally most willing to revive in our minds the memory of persons with whom the idea, of enjoyment is connected.

The cultivator of the human mind, must, like the gardener, study diversities of soil, or he may plant diligently and water faithfully with little fruit.

Five things a Christian should especially labour after, viz. to be humble and thankful, watchful, prayerful and cheerful.

Where the desire of being agreeable supercedes the desire of being worthy, the character may be pleasing, but can never be estimable.

☞ We beg leave to propose to "J. W." the following question:—Does Mr. BALFOUR'S INQUIRY profess to refute the doctrine of endless misery, except so far as it is predicated upon the words *Sheol, Hades, Tartarus* and *Gehenna*? And if this be the state of the case, is not the communication of J. W. of an unimportant character? The columns of the Telescope are as free to Rev. Mr. Balfour, as they are to J. W. Ed.

MARRIED,

In this town, on Monday evening last, by Rev. Mr. Edes, William H. Sturtevant, Esq. of Pawtucket, to Miss Parmelia Ann, daughter of the late Colonel Sanford Branch, of this town.

On the 26th ultimo, by Rev. Mr. Gano, Mr. Luther Hardy, of Bradford, Mass. to Miss Rebecca Goss, of this town.

On Sunday evening, 1st instant, by Rev. Mr. Pickering, Mr. Arnold Hopkins to Miss Eliza Cole, all of this town.

On Wednesday, 4th instant, by Rev. Mr. Pickering, Mr. Amasa Williams, of Foster, to Mrs. Patience Fords, of Gloucester.

On Thursday, 5th instant, by Rev. Mr. Pickering, Mr. Isaac T. Clarke, to Miss Ann Eliza Steib, daughter of Captain John Steib, all of this town.

DIED,

In this town, on Sunday evening last, Mrs. Mary Alice Russell, wife of Mr. William Henry Russell, and only daughter of Philip Crapo, Esq.

On Wednesday morning last, Margaret Caroline, only daughter of Elder Zalmon Tobey, in the fourth year of her age.

On the 26th ultimo, Phebe Ann, infant daughter of Simeon Barker, aged 3 months.

In Gloucester, on Sunday morning last, Miss Susanna Hawkins, in her 76th year.

SAMUEL W. WHEELER,

No. 110½ WESTMINSTER-STREET,

Has just received for sale, a Sermon on Matthew iv. 8, 9. in which the Doctrine of the Personality of the Devil is considered.

Also just received, BALFOUR'S INQUIRY, second edition, bound and in boards. Also, Balfour's Reply to Sabine's Lectures on the Inquiry, containing, 1st, a Defence of the Inquiry; 2d, Sabine's proofs of a future retribution considered. Price of the Inquiry \$1.00 and \$1.25—the Reply 50 cents.

Also, Rev. Mr. Stetson's Six Sermons, containing Remarks on Andrew Fuller's reasons for believing that the future punishment of the wicked will be endless. Price 25 cents. The tract, viz. "Andrew Fuller's reasons," which the author of these sermons professes to examine, has been industriously circulated in this part of New-England, and probably through the country. All we have to say is, "prove all things and hold fast that which is good."

JOB PRINTING

☞ Neatly executed at this Office, at short notice, and on favourable terms. Justices' Blanks for sale.

☞ For sale at this office, and by S. W. Wheeler, 110½ Westminster-Street, the First Volume of the CHRISTIAN TELESCOPE, bound.